[42] Their bodies are clean, and I have never seen a Cayapa who had a
[95] rash or boils, and only few who had scars. Their hair is thick, bristly
[22] and dull black in color; the beardless men wear it semi-long to the
nape of the neck, while the women let it hang loose and open so that
it not only covers their backs and ears, but in part even their fore-
●291 heads and cheeks. Their clothes are extremely modest. The men
wear a sleeveless, shirt-like, loose gown, which usually reaches to
the hips only, but is sometimes longer, reaching to the knees, in
which case it seems to be the holiday attire, and it looks richer hav-
ing a border of differently colored cloth. These clothes are made of
thin, very bright and cheap cotton materials. On special occasions
282 they even dress in gala clothes, which differ from their every-day
531 clothes in that they are decorated with straight lines or zig-zag de-
301 signs of shells. In addition they may deck themselves out in their
177 most precious ornaments consisting of two to ten long necklaces made
of multi-colored glass beads as well as (at least from their point of
view) especially beautiful neck and arm ornaments consisting of the
cardboards 6 cm. wide so well known to all of us, with a whole gross
of ordinary porcelain shirt-buttons on each just as they were delivered
by the European manufacturers. But even among them there are
282 dandies and fashion hounds, who manage to pick up a useless old
177 black waistcoat somewhere, which they then decorate with a lot of
white shells and buttons, wearing it as a sort of open vest over their
red or blue shirts. But imagine the happiness of the young man who
in addition to this splendor, has managed to acquire a stiff round felt
hat. No matter how shabby, battered, greasy and much too small it
may be on his fat pate with the thick mop of hair, he is proud of his
elegance and would not change places even with the governor. The
[22] Gobernador de los Cayapas (Governor of the Cayapas) is one of their
177 chiefs, of which each village or district has one--yes of course--he
282 is a great gentleman--he can afford it--he not only wears a shell
301 bedecked waistcoat over his red cotton shirt, but over it still another
long, black morning-coat, which he has bought from or been given
by Don So-and-so, because it had become too tight, unfashionable
or shabby for the latter. And around his neck and wrists he wears
especially wide cardboards with buttons in proportion to his dignity.
Naturally it would be considered unseemly for a governor to come to
town without suitable head-gear, even if it be only a self-made straw
panama hat for lack of a black felt hat. But even he does not wear
[43] trousers or shoes, which are considered superfluous and burdensome;
instead he carries in his right hand a wooden stick five feet long with
a silver knob as a symbol of his position and power.

301 The women's clothes are much simpler and scantier than the
●291 men's. They simply consist of a piece of cotton cloth dyed blue, black or red, about two yards long, which is tightly wrapped around the lower part of the body and is tied at the waist with flax cord. The upper part of the body, up to the waist, and legs, from the feet to the knees, remain totally uncovered. By way of ornament they wear long strings of tiny colored beads around the wrists and long, colored bead necklaces around the neck, as well as self-made mother-of-pearl amulets and some of the more well-to-do women even wear strings of silver coins. Bead necklaces are also
[3?] worn in large numbers by young men during the period of their betrothal. In other words the women's wardrobes are not a serious worry to the husbands. Up to their sixth year, children run about completely naked apart from some bead or button ornaments likewise hung on them.

[8?] 542 482 The men walk ahead of their wives, a long leaf-shaped paddle in one hand and a small net-like basket containing as little as possible in the other, while the heavily laden women trot behind them with short, swaying steps, along with the children. Even from their visits to town one can observe that the woman has been given the role of the load and work-horse.

482 On her back the woman carries a heavily laden basket which is strapped around her forehead, while the youngest child sits thrust out in riding position on her hip, with the mother's arm holding him tightly. In her other hand she usually carries a bundle and a cooking pot.

579 717 301 One of their first visits in town is at the local priest's. The latter claims that the Cayapa are Catholics. But this is not true. Probably they only go to the priest because he seeks to prove the blessings of the Catholic Church by means of small presents and holy coins, which, one must admit, do look very pretty worn around the neck. At home they have their own cult.

[8?] 718 Their happiness is apparent when they leave the vicarage, because they have again received presents. They amble down the business streets, curious, amused and admiring as they go from one shop to the other. "Chindo, Kachindo, compadre?" the gamecocks call after them. (The first two words are in the Cayapa language, the third is Spanish, the sentence means: "Where're going, fellow?") "Caminando, viendo, comprando, compadre" [91] ("going for a walk, seeing, buying, brother") the men answer politely, but in very poor Spanish.

Illus. 1. Cayuga Indians (with two Colombians).

2: Murra E-4 (no date) 1943 SD6 Cayapa SD6



as that of the plantain. Almost every family owns its cane mill and distillery, which are supplied by the omnipresent canefields. 273

With all this emphasis on agriculture, the *Cayapa* are, nevertheless, a jungle people, skilled hunters of many species of rodents, deer, felines, peccaries, armadillos, and birds. Life at the riverside encourages and is encouraged by dependence on fish, crustaceans, shellfish, and crocodile eggs. Under aboriginal conditions the *Cayapa* were probably never hungry. 224 226 262

Hogs and chickens are now kept everywhere. Dogs are not conspicuously reported. 231

Food is mostly boiled, though frequently meat will be broiled or baked. Surpluses are dried and smoked. 252 251

### HOUSES AND VILLAGES

Though maps traditionally locate *Cayapa* "villages," these are nothing but agglomerations of three or four houses and a church. The houses stand empty most of the year and are used only at holidays when the people visit the *Cayapa*. 361 [347]

The actual habitations of the people are spread through the jungle, always at riversides (pl. 57, *top*) and usually isolated from one another by fields or even uncleared stretches. The houses stand on high poles 6 to 12 feet off the ground and are reached by removable ladders. The roof is thatched with palm leaves (pl. 57, *center*), and the rectangular house is virtually unenclosed. Sometimes the house floor is separated into two parts, one for cooking, the other for sleeping and eating. One chief had a large house (pl. 57, *bottom*) which could seat 40 people and which had more than two "rooms." The furniture is scanty: hammocks are used for sitting and sleeping, and wooden seats are sometimes found. An attempt by Barrett to correlate these seats with the famous stone seats of Manabi (Handbook, vol. 2, p. 780) seems very inconclusive. 361 342 [347] 352 171

In addition to permanent houses, small temporary ranchos are sometimes built when people are far from home. The houses in the "village" are standard structures, but the church follows Spanish ways: it rests on the ground and has walls. 342 346

### CLOTHING AND ADORNMENT

Although *Cayapa* tradition records a period when the people wore blankets and even ponchos, today their clothes are scanty (pl. 59, *bottom*). The men wear a tight, small, white garment, made like bathing trunks, and a thin gaudy shirt of calico, with short and very tight sleeves. On festive occasions vests of European cut and manufacture are frequently donned over the shirt, and so are felt fedoras. 291 292

Women wear a long skirt of native cloth, girded with a narrow fringed belt. As in the Highlands, several skirts of different weights are sometimes worn. Head, shoulders, and chest are usually left bare. 291

2: Murra E-4 (no date) 1943 SD6 Cayapa SD6



291 Children wear no clothes at all until they are 6 or 8.

301 The hair is worn loose, long, and flowing by the women but is clipped
302 above the ears by the men. Both sexes wear necklaces and wristbands of glass and porcelain beads, coins, seeds, and beetle wings. Only women wear earrings.

302 The traditional *Chibcha* custom of frequently painting body and face is found among the *Cayapa*. Red, yellow, and black are used, and the designs are very numerous. Barrett reproduces many of the motifs and insists that there is no special significance attached to any of them, nor is there any age, sex, or property correlation.

### TRANSPORTATION

501 **Watercraft.**—A large part of every *Cayapa's* life is spent on the water fishing and traveling. Canoes are built with great skill and care. They
[439] can withstand not only fluvial but also maritime travel and are routinely sold in the "civilized" coast towns. They are dugouts, usually 10 to 12 yards long but sometimes much larger. Balsa-wood logs are sometimes used as outriggers.

### MANUFACTURES

000 Details of *Cayapa* manufactures are contained in Barrett's work, which describes and illustrates finished products and minutely discusses the techniques of preparation.

322 **Woodworking.**—Woodworking includes house building, making deadfall traps, and carving seats and children's dolls.

285 **Weaving and basketry.**—The women weave cotton cloth on a narrow
286 native loom, and the men do the sewing. The men also weave the fishing
462 nets and hammocks. Barrett's discussion of *Cayapa* basketry is outstanding. The *Cayapa* make many kinds of baskets, mats, and fans of bark and of various roots.

323 **Pottery.**—Pottery is crude and undecorated. It is used particularly for
177 storage. Tradition claims that in their old Highland habitat the *Cayapa* made better pottery but that calabashes have since largely replaced ceramics.

324 **Stonework and metalwork.**—Stonework is limited to the metates
325 used in grinding corn and plantains. Although in aboriginal times Lowland Ecuador was a famous area of metallurgy, there is no evidence that the contemporary *Cayapa* practiced it.

411 **Weapons.**—The weapon most widely used today is the muzzle-loading
177 shotgun. The blowgun was important in the past, but today its use is restricted to boys, who shoot poison darts while playing at hunting. Hardwood lances are being given up, and the bow and arrow is said not to be mentioned in *Cayapa* tradition. The steel machete is ubiquitous.

2: Murra E-4 (no date) 1943 SD6 Cayapa SD6

PLATE 59.—**Colorado and Cayapa Indians.** *Top: Colorado, early 20th century. Bottom: Cayapa, same period.* (After Rivet, 1905, opp. p. 186, and Barrett, 1925, p. 23.)

[p. 284(C)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6



462 The women do all the spinning and weaving of cloth,
512 but the men sew all garments, not only for themselves
294 but also for the small boys who have not yet learned to
[291] sew. This is due largely no doubt to the fact that the single garment worn by the women requires no sewing whatever, while the two garments worn by the men must be sewn.

868 At a very early age boys begin to learn the arts practised by their elders, hence they are instructed in hunting, fishing, woodworking, and similar useful accomplishments of the men.

512 It is customary among the Cayapa to arise at dawn, usually between five and five-thirty o'clock, and to retire as soon as darkness comes, or between six-thirty and seven o'clock. These hours vary little throughout the year, owing to the proximity of the equator.

[527] The daily routine is usually about the same throughout the year, varying in event of a fiesta, or boda, which brings the people together at a particular village, from which, after some days of festivities, they return home.

[484] Another diversion is going down the river to the settlements. Sometimes this trip is made almost purely for

[439] pleasure and to obtain oysters and other sea foods, but more often these pleasure trips are combined with the selling of tagua, cacao, rubber, or plantains, and occasionally logs for lumber.

593 One of the most characteristic features of the daily life of the Cayapa is the devotion of the members of a family toward one another, especially that of parents toward their children. Few restrictions are placed

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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HARVESTING CANE

[p. 62(A)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6



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YOUTH IN ORDINARY COSTUME

[p. 62(8)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6



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MAN AND WOMAN IN EVERYDAY DRESS

[p. 62(C)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6



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A TYPICAL FAMILY GROUP

[p. 62(D)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6



greater size of the structure calls for correspondingly larger and stronger timbers and pillars. Furthermore, the fact that the floor is at ground level makes unnecessary the timbers which in the dwelling are required to support the floor.

## Dress

At the present time the everyday dress of the men consists chiefly of two pieces: a very small, tight-fitting clout (pl. CXVI, 1-3), similar in appearance to short bathing trunks, and an improvised shirt made of calico or of gaudily figured bandana handkerchiefs. On special occasions, such as at feasts and other gatherings, a man adds to this a hat of European or of American manufacture; necklaces of beads, buttons, and silver coins; wrist-bands and neck-bands of small white buttons; and decorations upon the face and exposed parts of the body in red, yellow, or black paint. These ornaments are used to some extent also in the everyday life of the people. In pls. LIII-LVI are shown various types of necklaces and neck- and wrist-bands, and in pls. XXXIX-LII are illustrated typical paintings of the face, arms, and legs. Some of the men paint very little, others very elaborately; some wear no necklaces or similar decorations, others wear many such ornaments; and still others bedeck themselves in both manners very profusely.

The small trunk is ordinarily made of the same kind of native cloth as is used by the women in their dress. It is cut from a piece woven specially for the purpose

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6



291 294 [462] and containing a sufficient amount of cloth to make two clouts. Each clout consists of two pieces sewed along a seam running up the front and back. The cloth itself is woven by the women, as is the woman's dress or manta: but the sewing of the clout is done by the men, for the women almost never do any sewing for themselves or for others. The fact that the woman's dress requires no sewing may account for her lack of 291 knowledge in this direction. The clouts are made to fit very tightly, so tightly in fact that they make deep impressions in the muscles of the legs. On account of this tightness no gathering-string or other method of fastening is ordinarily required. Occasionally a man is found who makes his clout a trifle looser than customarily, and provides it, on the right-hand side, with a button [177] to hold it in place. This is said by the Indians to have been formerly the universal custom. In recent times, however, the very tight clout has almost entirely supplanted the other form.

291 177 The influence on the life of the Cayapa exerted at the present time by modern commerce and its manufactured articles is here again shown by the use of white muslin in the making of the clouts. In fact, at present the muslin clout is almost, if not quite, as common as is that made of the native cloth.

291 It is said that formerly, when the Cayapa were mountaineers, they used the poncho which at present is so common among the Indians of the interior Andean region. On migrating into the warmer and more humid coastal region, however, the poncho was found un-

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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WOMAN WEARING NECKLACE AND BRACELETS

[p. 64(A)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6



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WOMAN WEARING DOUBLE MANTA

[p. 64(8)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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WOMAN'S CUSTOMARY COIFFURE

[p. 69(c)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6



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SINGLE MANTA AND TASSELED GIRDLE

[p. 64(b)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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[p. 67(F)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6



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A TYPICAL HAIR-CUT

[p. 69(4)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6



comfortable and gave place to the lighter shirt which at present is made of bandana handkerchiefs or of calico. Such garments are worn by the men and boys shown in pl. XXV-XXXVIII. This shirt is made by sewing the cloth into the form of a bag, with an opening just large enough to admit the head, and with two openings at the corners for the arms. At the arm-holes the garment fits very tightly; otherwise it is a very light, loose-fitting shirt which protects to a certain extent the upper part of the body from the strong though diffused sunlight, and, to a much greater extent, from the attacks of insects. Often, when about the house or elsewhere under conditions which make it superfluous, the shirt is not worn.

Both men and women wear necklaces to a considerable extent as a part of their daily attire, and on festal occasions. These ornaments are at present made largely of glass and porcelain beads of various kinds, of small buttons, and of silver coins. In primitive times necklaces probably were as much used as at present, but they were made largely of the seeds of certain plants of the region and from the iridescent wing-covers of a large beetle, *Euchroma goliath*. Necklaces of some of these materials are sometimes still found, but they have been largely supplanted by those made of the intrusive materials described.

In pls. LIII-LVI are shown various neck and wrist ornaments. Those shown in pls. LIII, 2-6, and LIV are made of seeds of various kinds, selected for their sweet scent or for their color. The one presented in pl. LIII, 1,

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6



is of beads and coins; in pl. IV, 1, is shown a necklace consisting of four strands of glass beads, while in pl. IVI, 2, is represented a necklace of beads, coins, and sweet-scented leaves, with two pan-pipes attached to it. A unique type of neck-band is shown in pl. IV, 2, 3; these consist of a woven band to which are attached pendants of haliotis shell. In pls. IV, 4, and IVI, 1, are illustrated a neck-band and a pair of wrist-bands made of buttons, to the former of which are attached a number of coins.

Perforation of either the nose or the ears appears to have been an unknown custom among Cayapa men, hence no nose or ear ornaments worn by men are found. Some of the women at present perforate their ears and suspend from them, as ornaments, small strings of beads or other bright manufactured objects. Neither men nor women ever use native shoes or sandals of any description, nor in former times were hats worn by the men. Subsequent to the Spanish conquest, however, a hat, resembling in form that of the conquistadores, was made from pitigua and used to a limited extent by the men. At present the men use, especially at times of fiestas, the white-man's hat and other wearing apparel obtained from the settlements down the river. Vests and derby hats are highly prized, the former being decorated with buttons, bright-colored yarn, and especially with rows of small silver coins. Those who do not possess vests of the kind made by the whites often improvise a vest-like garment from ordinary cloth. Such a garment is in use by the larger individual seen

J: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6



in pl. xxv. These improvised vests are often decorated with small holes in lines or in crosses or other patterns.

The everyday dress of the women consists of a manta, or skirt (pls. cxiii-cxv), girded about the waist usually with a narrow tasseled belt (pl. cvii, 1, 2). In addition, necklaces are almost always worn, and ear pendants are sometimes used. This simple attire is also the one worn at feasts and other gatherings, except on certain special occasions, such as dances and church ceremonies. At such times the head and upper part of the body are completely covered with bright-colored calico or with gaudy bandana handkerchiefs; also in canoeing on a hot day a similar covering for head and shoulders is made of black or bright-colored calico, or of handkerchiefs. With this head-covering for canoeing is usually worn a ma'te, or hemispherical calabash cup, as a further protection from the sun. The manta, or skirt, above mentioned, is almost always of native fabric, and consists simply of a rectangular piece of cloth sufficiently wide to reach from the waist to slightly above the ankles, and of such length as to pass once and a third round the body. The two vertical edges of the garment are made to overlap at the back, and by pulling from time to time upon the upper corners, the garment is held in place under the narrow woven belt or the pita cord which is sometimes used in its stead. Frequently also over this tightly woven and fairly heavy garment is worn another of lighter material, which passes in the opposite direction about the body, so that the edges overlap in

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6



front. In such cases, sometimes the belt is placed outside the two garments, but more frequently it binds the under-garment only, the ends of the light outer garment being merely tucked under the belt at the front. This outer skirt is very frequently of calico or other light cloth, and is in no way essential to the dress. It may, however, be a second manta, and as large and heavy as the main under-garment. In pls. XXX, XXI, XXII, are shown women wearing the single manta; in pl. XX is presented an instance in which a second outer manta is worn with its corners tucked under the belt at the front, and in pl. XXIII the larger of the two girls wears in a similar manner an outer garment made of calico.

Ordinarily, children up to the age of six, and sometimes even up to ten years, wear no clothing at all. Usually, however, a girl begins to wear her manta, and the boy a short calico shirt, at the age of six or eight years; but the boy does not put on a clout until later, often not until about the age of twelve. On the other hand, frequently very small children, even those two or three years of age, are provided with clothing which they wear in imitation of their elders on gala occasions.

Practically the only time that babies are clothed at all is while sleeping; they are then tightly wrapped and bound in cloth, but without a cradle-board or a basket. They are placed crosswise in a hammock provided with a mat or a piece of bark cloth to hold it open and thus to form a kind of cradle. At one side of the hammock is attached a long braided string, made from the young leaf of a certain species of fan-leaf or from an ordinary

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6



The mate has still another special use—that of a woman's cap. With it is worn a piece of light-weight black cloth or a double bandana handkerchief, which passes over the head and shoulders and hangs down the back as a protection from the sun. Usually this cap is decorated with incised lines and figures, and occasionally it is used as a drinking-cup in traveling, but it is never put to any of the ordinary uses in which common mates are employed. On long canoe journeys the women usually carry special mates for use as urinals.

By means of two small perforations at each of two opposite points, a hemispherical mate is bound to a long handle to serve as a dipper, especially in the distillation of rum. Such dippers, called sūmbū and ūīkala pi cūūnt-sū'mī, are shown in pls. LXIII and LXV.

Further, the bottom of a mate may be perforated to adapt it as a sieve or strainer, called cī'calya, in making green-corn mush and ripe plantain gruel. Attached to a long handle, such a strainer is employed for skimming the froth which rises in boiling cane juice preparatory to fermentation.

The third form of calabash implement is the spoon, called cī'ñ kūtcada, from Spanish cuchara. This implement is always made by cutting narrow sections from the side of an ellipsoidal calabash with the saw-like machete above mentioned. One of these fruits ordinarily provides material for six to eight spoons, varying in length from three or four to as much as fifteen inches. The large spoons are commonly used for stirring food while cooking, and both the large and the small

3: Barrett E-5 (1908-1909)1925
SD 6 Cayapa SD6



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SPINNING (1) AND WINDING (2) COTTON THREAD

[p. 252 B]

3: Barrett E-5 (1908-1909)1925
SD 6 Cayapa SD6

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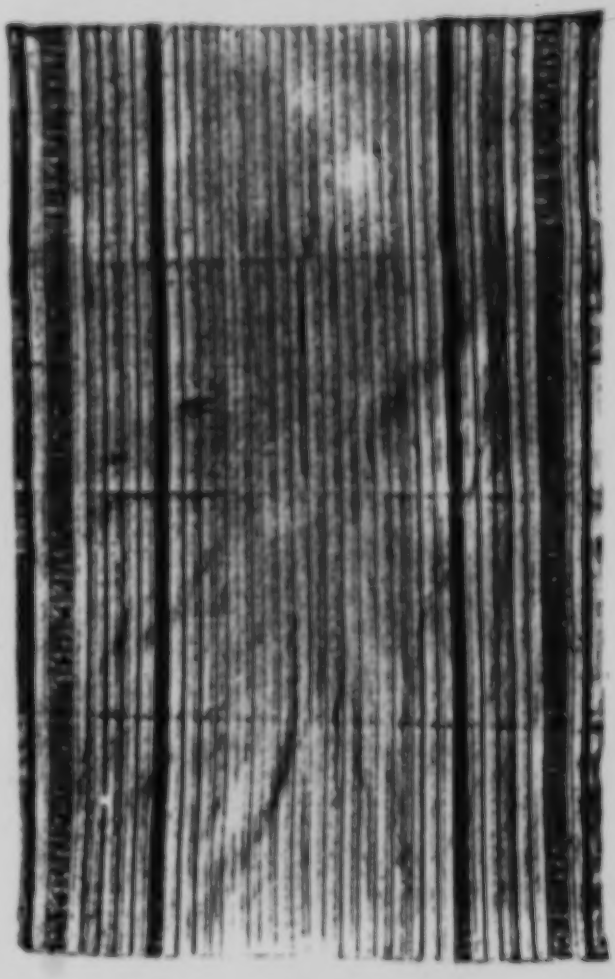

MANTA OR SKIRT

BARRETT—CAYAPA INDIANS

[p. 266(8)]

3: Barrett E-5 (1908-1909) 1925
SD 6 Cayapa SD6

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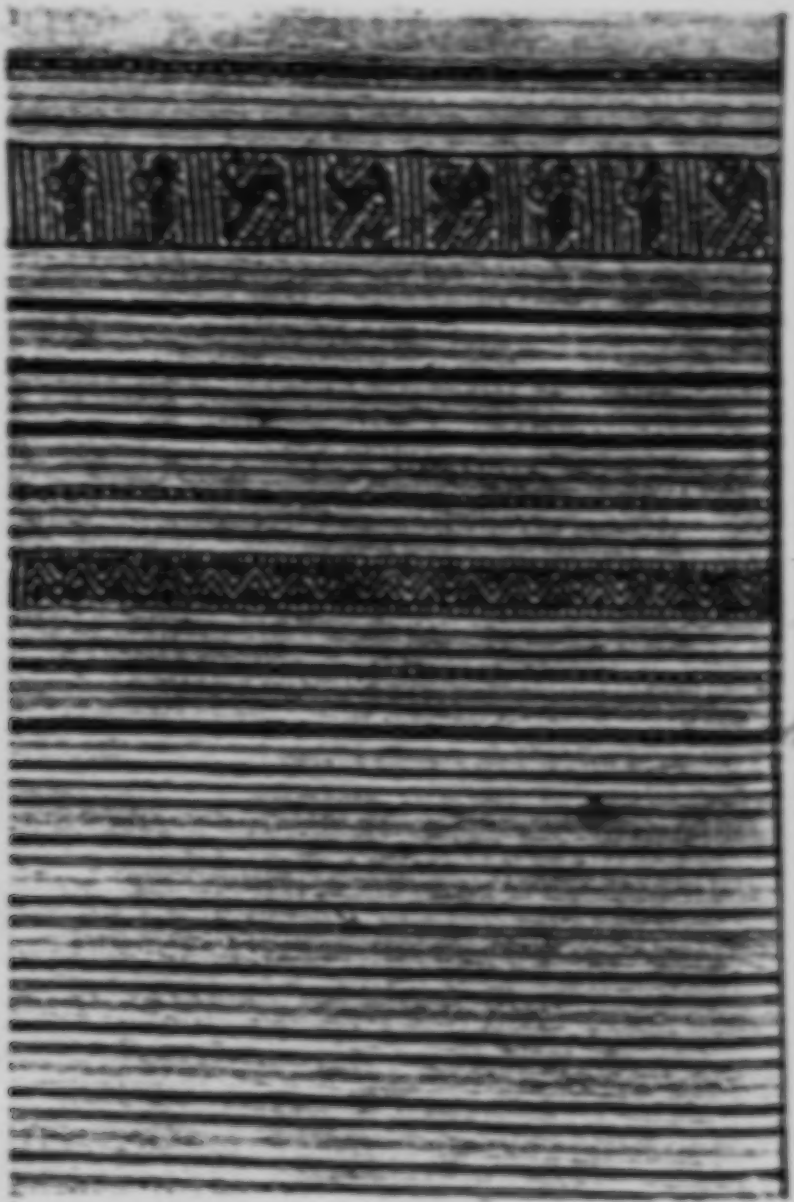

[Black and white reproduction of a color photo]

[p. 268(9)]

3: Barrett E-5 (1908-1909)1925
SD 6 Cayapa SD6

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DETAIL OF MANTA PATTERN

[Black-and-white reproduction of color plate]

[p. 268(8)]

3: Barrett E-5 (1908-1909)1925
SD 6 Cayapa SD6

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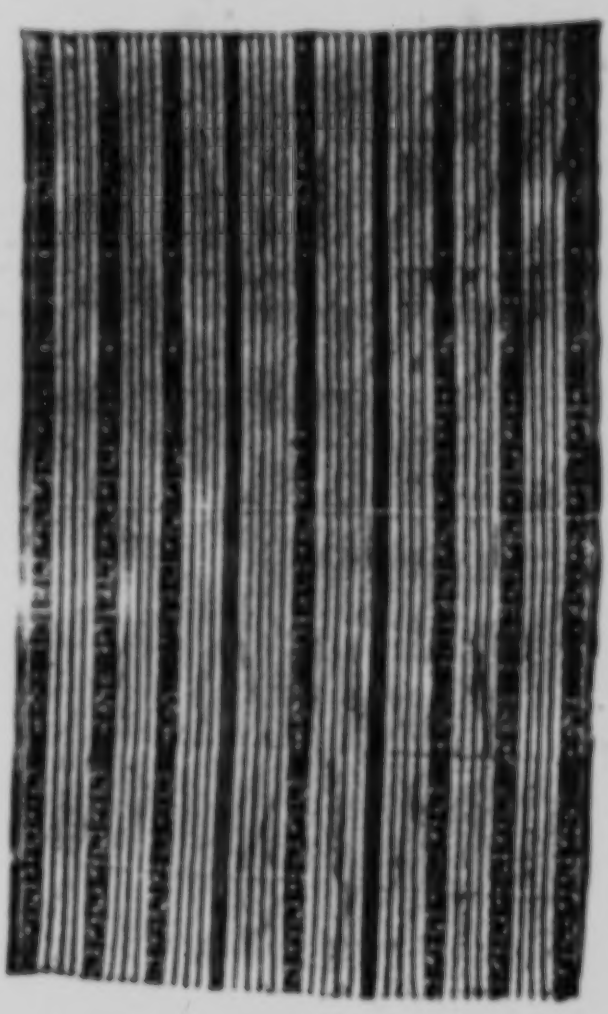

MANTA OR SKIRT

BARRETT—CAYAPA INDIANS

PL. CXCV

[p. 270(4)]

3: Barrett E-5 (1908-1909)1925
SD 6 Cayapa SD6

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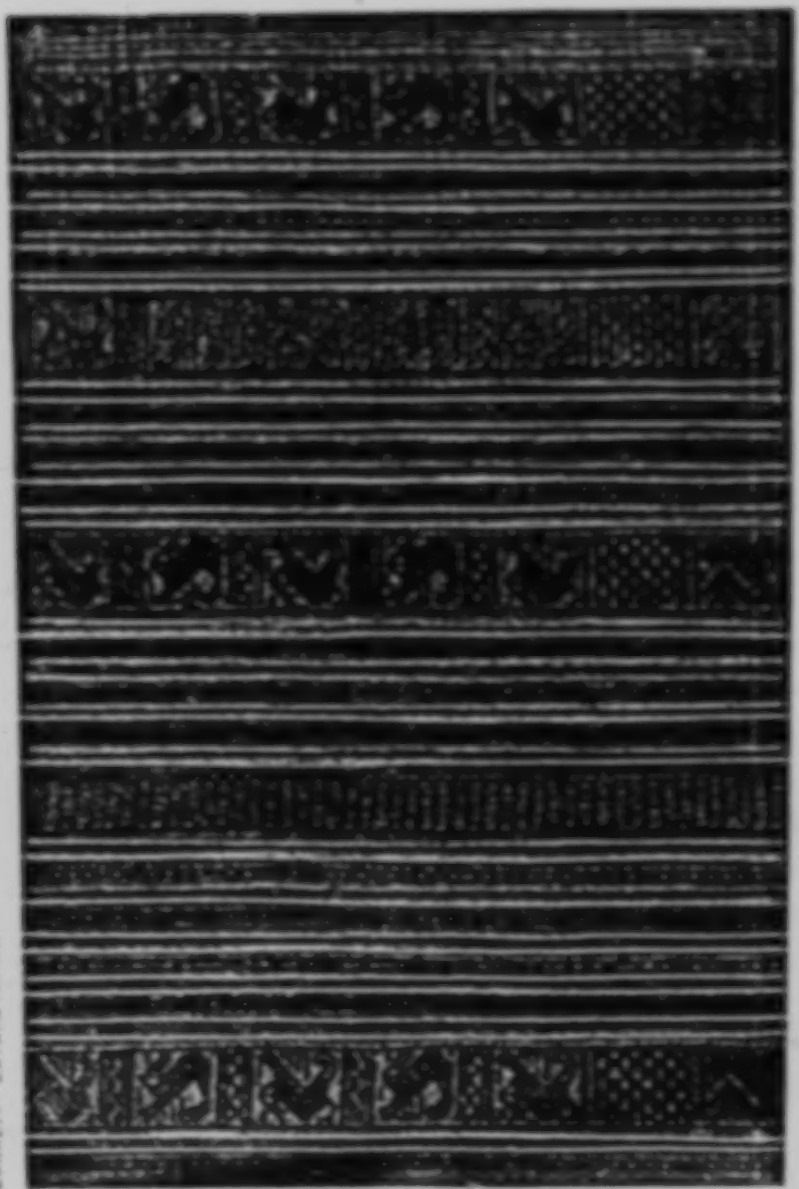

[Black and white reproduction of a color plate]

[p. 272 (4)]

3: Barrett E-5 (1908-1909)1925
SD 6 Cayapa SD6

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DETAIL OF MANTA #1788

[Black and white reproduction of a color plate]
[p. 272 (K)]

3: Barrett E-5 (1908-1909)1925
SD 6 Cayapa SD6



286 412 sharp knife the fringe, placed against the calabash, is trimmed close to the binding at the edge. The fabric is now ready for use.

291 286 294 Mantas (pls. CXIII–CXV), called tyû'nya by the Cayapa, used by the women as skirts, and also mochos (pl. CXVI), called wa'ra, are almost the only textiles now made. No other aboriginal garments are worn except the narrow belt (pl. CVII, 1, 2) used by the women in connection with the manta. These belts are woven in precisely the same manner as are the wider textiles, except that a loom is not used unless it is desired to make a wide and elaborate belt.

286 For narrow belts two short wooden pegs are driven into a section of a plantain or other succulent stem, and upon these the warp strands of the belt are set up on the two transverse bars (*c*, *d*) of a regular loom. For a narrow belt, pita string is often used as the weft. The wide belts are often nicely decorated with geometric or bird and animal figures. For weaving a narrow belt, no shuttle or batten is used ordinarily, the string being passed in the form of a ball between the warp elements, and the finger used to drive the weaving down tightly. The ends of narrow belts are not provided with a special binding; the warp strands at each end are simply braided, usually in two sections, the braids being used for the attachment of tassels made usually of red or blue woolen yarn.

Mantas, of course, are of various sizes, governed by the age of the persons for whom intended. The manta of an adult woman usually measures about thirty by sixty inches, and requires often several months for its weaving,

3: Barrett E-5 (1908-1909)1925
SD 6 Cayapa SD6



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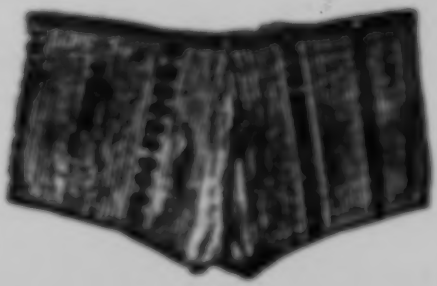

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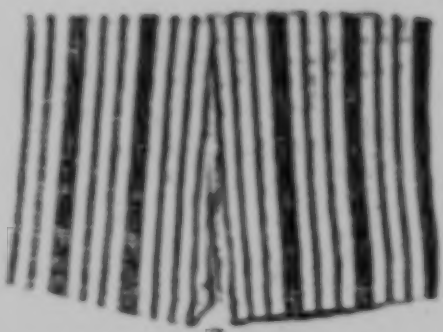

3

MOCHOS OR TRUNKS

[p. 274(1)]

3: Barrett E-5 (1908-1909)1925
SD 6 Cayapa SD6



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302
735

CASTIGATOR WITH CAT-O'-NINE-TAILS

[P. 392(A)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6



shown in pl. xx. Under ordinary circumstances most women wear their hair full-length in this way, but frequently a case (as in pl. xix) is found where the hair is comparatively short. This is due to the custom of cropping the hair on the death of a relative. An example of waviness of the hair is given in the case of the woman shown in the latter plate. The hair in this case is dark-brown. With advancing years the hair tends to become thinner, but no case of even partial baldness was observable either among the men or the women. Throughout life the hair retains its color in almost every instance, but rarely a person is seen who shows a sign of grayness, and one old man was found whose hair was white—it had become thus many years before, though no one knew the cause. No other individual with white or even partially white hair was encountered, and it was claimed by the Indians that the old man referred to was the only individual in the tribe who exhibited this peculiarity. The fact that the hair retains its color so well is probably due to the fact that the Cayapa practically never wear any form of head-covering.

Considerable variations are found in the form of the nose. In some it is wide and rather flat toward its tip, this appearance being due to a considerable distension of the nostrils, the openings of the nostrils being in many cases quite round. However, it escapes completely any approach to the true mongoloid type from the fact that in no case is there such a lack of bridge as is found in the real mongoloid nose. In fact, the contrary is quite the case, and in many instances the bridge is quite high, giving the nose the impression of slight aquilinity.

e Altschuler E-5 (1959-1960) 1965
SD6 Cayapa SD6



or the front may differ from the back in solid colors. Often the panels may be cut vertically or diagonally with different brightly hued colors. The shirt, which falls to knee-length, is usually tucked at the hem by the arms hand that joins the front and rear panels. Sometimes the multicolored hem may be overlaid with the panel material that has been cut in triangular points. This gorgeous array is usually topped off with a white plastic fedora that has been smuggled in from Colombia. If the feet are shod, they are usually encased in knee-length rubber boots. For festive occasions, the men wear lipstick and round patches of rouge on their cheeks. Sometimes they also place a round spot of rouge about an inch and a half in diameter in the middle of their foreheads. The over-all effect is quite striking.

Some men do not use cosmetics but prefer to dress up for fiestas in western clothing that often includes underwear and transparent nylon sport shirts in white, red, blue, yellow, or green. On occasion, a man will place a bright yellow straight plastic comb in his hair. Men quite often buy wrist watches for which they have no earthly use. The watches are fairly expensive, poorly

had never been teased in this manner before, and his eyes flashed pure hatred for the woman as he leaned forward, glaring at her. All laughter ceased; everyone gazed fascinatedly at the child. Shortly, the woman offered the candy again, and as it was taken, she jerked her arm back violently as if it had been burned. Clearly, a Cayapa child would never react in this manner; he would have remained passive. The group broke up shortly after this; the event doubtlessly became the subject of much conversation. Frank remained extremely popular with both Indians and Negroes, and passersby on the river before our house would call out his name. When the writer visited, I was asked to bring him along, and, he was never teased again.

By the age of three years, children are clothed in miniature replicas of their parents' clothing. Genital shame is marked by the age of five or six years. Bathing men and boys convulsively grasp their genitals as they enter the water; on the other hand, women and girls merely wade into the water and remove their skirts when they are waist deep in the river. Bathing is frequent, and swimming is considered to be a great sport by the children.

## [Christmas fiesta at Punta Venado]

It was one thirty in the afternoon on Friday, when a very sick child was brought to the /sɨn⁷i/ to be cured. Gabriel, was quite drunk, but he took the child and blew on the top of its head. He then passed the child to a Negress, who did the same thing, and then tossed the child up into the air. The /sɨn⁷i/ then took the child and blew on its head again. The parents of the child stood by crying, as it was obvious that the child was in mortal danger. Some other Indians began taking turns blowing at the child's head, and one began to suck out at the nostrils, while another massaged the child's hands. The Negress suggested using some chocolate, but this advice was ignored. I offered some sulfa pills, but the father refused them. The /kapitán/ then began rubbing a commercial menthol ointment around the child's face, neck and chest. While he was doing this, the /sɨn⁷i/ slumped down in a corner of the room and passed out drunk. The Negress kept urging the /kapitán/ to rub some of the ointment on the child's back, and he did so. Then the mother took the child, and offered it the breast, which was refused.

The child was gasping very hard. At this point, the father took off his western styled shirt, and put on a yellow Cayapa shirt. As he was doing this a young man took hold of the child's right wrist, and began blowing on the fingers, while another began to briefly blow on the child's head.

Eventually, the number of people working on the child dwindled to three men, including the /kapitán/, who are said to be brujos . . . they removed the child to an abandoned house site, and they sat on a log discussing what to do. Each brujo, as he drank from a bottle of rum, stated that he would use a very important and strong incantation; and then with a long look at the others, added, "and I am not afraid either." One began to whistle and chant, and another began sucking at the child's mouth, while the third kept complaining that I was too

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resistance. After a few minutes of severe mauling, a group of women took the aggressor off to one side and listened attentively, while she wailed and shook her fist at the other woman, who remained seated on the floor, alone. The /únʸi/ was in another part of the room seated on the floor, talking to a young man who was dressed in western clothing, and sporting high-lace boots without the laces. I asked Gabriel to explain what had just taken place, and he replied that nothing serious had happened at all. A woman had complained, he said, that the young fellow had molested her while he was drunk. This was a far-fetched version of what had actually happened as pieced together from the comments of the on-lookers.

[291]

The young man was an official of the Punta Venado section. Some people said that he was the /ténde/ 'lieutenant,' and others said that he was the capitán. He, himself, said that he was the capitán. He lived up the Río Onzole, and his duties were to bring culprits to trial and to judge cases with the other officials. He was charged with committing adultery with his /apínʸa/ 'father's brother's daughter,' who lived in the same

[835]

as though they were having the time of their lives, dashed out and returned very shortly, dragging a set of stocks that had been stored under the late /ũn$^{y}$i/, Arcilio's, house. Evidently the woman was going to be displayed as a horrible example! She kept up a running argument with the officials and denied the charge. Her husband backed her up, but to no avail. She was to be whipped fifty lashes. As the charge was completely unexpected, the woman had not prepared her ceremonial skirts and only wore a thin red rayon dress. With the first blow, she yelped in pain and turned to argue with the castigator. After a pause, another blow landed with the same results. After each blow, there were long intervals, probably out of consideration for the woman's pain. While the punishment was in progress, the castigator offered the culprit a bottle of rum from which to drink. However, a woman in the audience kept exhorting him to apply the lash heavily. In addition, she shook her fist at the rum drinking culprit, shouting that she had caught her with her husband in <u>flagrante delicto</u>. The malefactor's husband made a gesture of annoyance at the woman and told her to keep quiet. When she continued

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